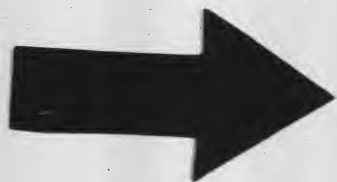


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**Carey Baptist Association**



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| v. 1.  | 1858 |
| v. 2.  | 1874 |
| v. 3.  | 1886 |
| v. 4.  | 1891 |
| v. 5.  | 1892 |
| v. 6.  | 1895 |
| v. 7.  | 1896 |
| v. 8.  | 1897 |
| v. 9.  | 1898 |
| v. 10. | 1899 |

**MINUTES**

**OF THE  
ALABAMA BAPTIST HISTORICAL SOCIETY  
FOURTH ANNUAL SESSION**

**OF THE**

**CAREY BAPTIST ASSOCIATION;**

*Held with the Church at*

**SPRING HILL,**

**Tallapoosa County, Ala.,**

**OCTOBER 9TH, 10TH, 11TH, AND 12TH, 1858.**

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**WEDOWEE, ALA.:  
PRINTED BY BARRON & PITTMAN,  
1858.**

BY THE COURT

YOUNG JACOBSON TESTER AMMAN

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**OF THE**  
**FOURTH ANNUAL SESSION**  
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**CAREY BAPTIST ASSOCIATION;**

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WEDOWEE, ALA.:  
PRINTED BY BARRON & PITTMAN,  
1858.

RETURN

RECEIVED

1901

1902

1903

## MINUTES.

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**THE CAREY BAPTIST ASSOCIATION** convened according to appointment.

The Introductory Sermon was preached by eld. H. J. HICKEY, from 3d chap. 9th verse of EPHESIANS: "*And to make all men see what is the fellowship of the mystery which, from the beginning of the world, hath been hid in God, who created all things through Jesus Christ.*"

After a recess of one hour, the delegates convened in the house, and were called to order by the Moderator. Prayer by bro. JOHN FARGASON.

Read the letters from the Churches, and enrolled the names of Delegates.

Elected C. P. SISSON Mod., and F. M. FERRELL Clerk.

### CHURCHES RECEIVED.

Received Crooked Creek church, Talladega county, Alabama, and Antioch church, Randolph county, upon petition and Abstract of Principles.

Received Concord church, by letter from the Coosa River Association, as members of this body.

Appointed the following committees:

*On Preaching*—E. R. WOOD and JAMES TOLAN, with the delegates from Spring Hill church.

*On Finance*—J. F. MOREFIELD, P. H. LUNDIE, and S. M. OLIVER.

*On Business*—G. W. JOINER, W. S. PACE, and JOHN FARGASON.

*On Nominations*—W. P. BELL, A. J. ROBERTSON and JOHN FARGASON.

### Received Correspondents.

*From the Liberty Association*—WM. DAVIS, S. W. HOOD, J. N. MCKNIGHT, JOHN DAVIS, T. J. WORRELL, DANIEL HARRIST and JOSEPH FOREMAN.

*From the Coosa River*—H. R. JOHNSTON.

*From the Arbacoochee*—Package of minutes.

Adjourned until Monday morning, 9 o'clock. Prayer by  
bro. F. M. FERRELL.

### **Sabbath Exercises.**

At 11 o'clock a. m. eld. G. W. JOINER preached the annual Missionary Sermon to a large and attentive congregation, after which a collection for Missions was taken up, amounting to \$20 25.

In the Afternoon the stand was occupied by brethren G. LEVERETT and I. S. WEAVER.

### **MONDAY MORNING, 9 o'clock.**

Met pursuant to adjournment: prayer by H. G. SMITH.

Read and adopted the report of the Business committee, and ordered that it be attached to the Decorum of this body; and that so much of the 5th Rule of the Decorum as relates to the order of business be repealed.

### **Standing Committees.**

On Letters and Documents—JOHN FARGASON, H. R. JOHNSTON and W. L. R. MILLER.

On Sabbath Schools—G. W. JOINER, E. R. WOOD and JOHN FARGASON.

On Missions—A. G. BECKHAM, S. M. OLIVER and J. M. WEAVER.

On Temperance—E. R. WOOD, D. P. JOINER and W. L. R. MILLER.

### **Appointments.**

Appointed the Moderator to write a Circular Letter to appear in these Minutes.

Appointed G. W. JOINER to write a Circular Letter to be read at the next session of this body.

Appointed E. R. WOOD to write the Corresponding Letter.

Appointed eld. JOHN WOOD to preach the Introductory Sermon at the next session: G. W. JOINER, alternate.

Appointed eld. H. G. SMITH to preach the annual Missionary Sermon at the next session: C. P. Sisson, alternate.

Appointed J. MOTLEY, J. FARGASON, H. G. SMITH, W. G. RAY and S. M. OLIVER an executive committee for the ensuing year: appointed F. M. FERRELL Treasurer.

Appointed General meetings, as follows:

**FIRST DISTRICT, Alder Springs, on Friday before the 3d Sabbath in July.** H. G. SMITH, J. W. WOOL & H. J. HICKEY to attend.

**SECOND DISTRICT, at New Hope, on Friday before the 2nd Sabbath in August.** G. W. JOINER, J. D. JORDAN, A. G. BECKHAM, and JOHN WOOD to attend.

### **Appointed Correspondents.**

*To the Liberty Association:* JOHN MOTLEY, JAMES THOMAS, S. CHILDS, P. H. LUNDIE, H. G. SMITH and W. SCOTT.

*To the Central:* H. J. HICKEY, S. M. OLIVER, B. PAGE.

*To the Coosa River:* C. P. SISSON, J. TOLAN, W. WOODALL, H. R. JOHNSON, E. R. WOOD and F. M. FERRELL.

*To the Arbacoochee:* C. L. FALKNER, W. P. BELL and J. M. WEAVER.

*To the Tuskegee:* A. G. BECKHAM, H. J. HICKEY and S. M. OLIVER.

*To the E. A. Baptist Convention:* A. G. BECKHAM, G. W. JOINER and E. R. WOOD.

### **Committee Reports.**

Read and adopted the report on the state of Religion. [See Appendix A.]

Read and adopted the report on Sabbath Schools. [See Appendix B.]

Read and adopted the report on Missions. [Appendix C.]

After discussion, the report on Periodicals & Documents was rejected.

Read and adopted the report of the Executive Committee. [See Appendix D.]

Read and adopted the report of the Financial Committee.

On motion, a letter of dismission was granted the church at Providence, she having petitioned by letter for the same.

Adjourned until Tuesday morning 9 o'clock. Prayer by bro. H. J. HICKEY.

### **TUESDAY MORNING, 9 o'clock.**

Met according to adjournment. Prayer by brother I. S. WEAVER.

Read and approved the Circular Letter.

Read and approved the Corresponding letter.

### **Miscellaneous Business.**

*Resolved*, that the amount contributed on Sabbath for Missions, togethe



with the contributions sent up by the churches, not otherwise directed by the donors, be placed in the hands of the executive committee by the Treasurer, and by them forwarded through bro. A. C. DAYTON, to bro. BUCKNER, for the benefit of missions among the Creek Indians.

*Resolved*, That the pastors of the churches composing this body are hereby requested to bring before their respective churches, as soon after the adjournment of the Association as may be convenient, the subject of Missions, and solicit contributions for the cause; and the contributions to be placed in the hands of the executive committee, to be applied by them as directed by the donors.

*Whereas*, We believe there has been a want of interest manifested in regard to General Meetings—

*Resolved*, That we hereby solicit those appointed by the Association to attend the General Meetings; that they be more punctual in their attendance at these meetings, and those failing to attend are hereby requested to give the reasons of their failure to the next session of this body.

Appointed the next annual session of this body to convene with the church at SHILOH, Randolph county, Ala., to commence on Saturday before the 2nd Sabbath in Oct., 1859.

Ordered, that the Clerk superintend the printing and distribution of these minutes, and that he receive \$15 00 for his services.

*Resolved*, That the thanks of this Association are hereby tendered to the citizens around Spring Hill church for their kindness and hospitality to us during the session of this body.

Read and adopted the minutes; then adjourned with singing and prayer by the Moderator.

C. P. SISSON, MODERATOR.

F. M. FERRELL, Clerk.

# APPENDIX.

## [APPENDIX A.]

### Report on the state of Religion.

Your committee on the state of Religion beg leave to submit the following report:

So far as we have been able to learn, the churches within our bounds have been regularly supplied. We believe our ministering brethren have been zealously engaged in preaching the Gospel, which has been abundantly blessed. The letters from the churches give most refreshing accounts of gracious revivals; ninety-four have been baptized during the associational year, and two churches have been constituted within our bounds. May the Lord continue his work until all shall know him, from the least unto the greatest. Respectfully submitted.

H. DINGLER, Ch'm.

## [APPENDIX B.]

### Report on Sabbath Schools.

The committee on Sabbath Schools submit the following:

We regret to see so much diversity of opinion, so much want of practical zeal, on a subject that should command the approbation of every Christian. We can but feel grieved that so many of our beloved brethren appear so indifferent to this manner of training their children. Such schools are intended to give religious instruction; to educate the affections and prepare the mind for the reception of those Divine truths exhibited from the pulpit; to teach to our children "These words which I command you this day," and to train them "in the way they should go."

Our patriarch fathers made the subject of religious instruction a matter of legal investigation, knowing that the character of the man depends greatly on the moral training of the child; and we cannot suggest a more pleasant or interesting plan than by bringing our children together on the Sabbath, and with the assistance of our brethren and sisters who are capable of giving instruction, teach them to read the Bible; to learn its sacred pages; to impress them with the truths contained in that good book, which teaches children to "obey their parents," to shun evil and learn to do good, and to control the baleful passions of the heart. Can this be wrong?

We know that man has no power, by any mode of moral training, or principle of moral unfolding, to change a being from the death of sin to a life of righteousness, or to raise him from the depths of that abyss of darkness in which he is enveloped to a proper conception of the great Redeemer, but the injunctions are set forth, and we must as intellectual and accountable creatures obey them: "Forasmuch as we know that our labor is not in vain."

The good resulting from the Sabbath school is not confined alone to the child, but the Christian who engages as a teacher in this Christian exercise, will have his views and feelings elevated in searching and contemplating the history of Him who died on Calvary, and in preparing himself to unfold the story of the Cross to the youthful mind, and in viewing the progress of the mind enstamped with the impress of moral rectitude.

Hence, we feel that this subject, with other great moral enterprises, should take a high stand, and be cherished and fostered by every member of the Baptist denomination, not as part, or in any manner connected with the church, but as an instrument in the hands of God, whereby much good may be done.

We therefore respectfully recommend that each member of our churches exercise their influence in promoting Sabbath schools, which will assist in destroying the moth of immorality, and that earnest, persevering efforts be made to organize a Sabbath school in every church within the bounds of the Association, at least during the pleasant season of the year. We furthermore call the attention and recommend to our brethren the Sabbath School Books published by our brethren of the South Western Publishing House, located at Nashville, Tenn., as being in our conception the best adapted to the wants of Baptists in their Sabbath schools.

All of which is respectfully submitted.

F. M. FERRELL, CAR.

#### [APPENDIX C.]

### Report on Missions.

Your committee appointed to report on Missions, present the following:

As we presume that a report on Home Missions will not be expected to extend further than your own limits, we have but little to say with respect to this part of the Mission cause, only that we would recommend our churches to supply the destitution in our bounds through their pastors. We shall therefore call your attention to the importance of the great need, and the obligations you and all the great Baptist family are under to propagate the Gospel to the destitute heathen nations and families of the world. The Scriptures which teach this fact are plain, and enforce the obligations upon us. "And He said unto them, Go ye into all the world, and preach the Gospel to every creature—Go ye, therefore, and teach all nations." "And this Gospel of the kingdom shall be preached in all the world." Mark 15: 16; Matt. 28: 19; 24: 14. Again: "Ask of me and I shall give the heathen for thine inheritance, and the uttermost part of the earth for thy possession." Psal. 2: 8. For an encouragement to their faith, and a strengthening of their hands, he said unto them, "All power is given unto me in heaven and in earth." Matt. 28: 18. It will be observed, that the commission above is not only a permission, or grant, but also a positive command. To show that their labors will not be in vain in the Lord, see the following:—"The kingdoms of this world are become the kingdoms of our Lord, and of his Christ, and he shall reign forever and ever." "And they sung a new song, saying, Thou art worthy, for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred and tongue and people." "After this I beheld, and lo, a great multitude, which no man could number, of all nations, and kindred, and people, and tongues, stood before the throne, and before the Lamb." "The field is the world, the seed is the Word." "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him." Dan. 7: 27. You see, then, brethren, the obligation and encouragement there is to propagate the Gospel to all nations.

We will inquire, in the first place, on whom does this obligation rest? We answer, upon the Baptists, for they are the only people who have made the Bible their *only* rule of faith and practice; and who can show an unbroken chain of existence from the apostolic days down to the present time.

We unhesitatingly believe that the Baptists of America are designed by God and are under stronger obligations to propagate the Gospel throughout the world than any other people; which we will endeavor to prove. There has been two flights of the woman (or the Church) into the wilderness. The first flight was to different places on the continent of Europe, perhaps principally to the mountains and valleys of the Alps. This, her flight, was upon land; therefore, who, like the children of Israel, when they fled from

Egypt to Canaan, "Their kneading-troughs were bound upon their shoulders." Ex. 12: 34. But her second flight is a very different one; see Rev. 12: 14: "And to the woman were given wings of a great eagle, that she might fly into the wilderness." Into the wilderness, she is nourished for a time, and times, and half a time; from thence the serpent." Why did she have given to her "two wings of a great eagle," unless her escape was to be made by the wind? She flew into the wilderness. What can this mean, unless it is that the woman was brooded in America in ships, whose sails, like wings, were unfurled to the wind, and propelled them onward to their trans-Atlantic home, far off in the wilderness.

It is said, "And the serpent cast out of his mouth water." Rev. 12: 18. The woman, that he might cause her to be carried away of the wind, we presume, alludes to the persecutions commenced against the Church in America. "And the earth helped the woman, and the earth opened her mouth and swallowed up the flood which the dragon cast out of his mouth." Rev. 12: 15, 16. What is meant here by the earth, but the constitution of our beloved country, which put a stop to persecution? We do not know of anything which, it appears to us, will answer the prediction so well. If our views be correct thus far, the position of American History is a peculiar and highly responsible one, and should not be lightly esteemed or overlooked by them. The woman who flew into the wilderness is not an individual, but the society of the faithful; neither is the man-child an individual, but the woman's seed. "Who keep the commandments of God, and have the testimony of Jesus Christ." This will, we presume, in a special manner, be fulfilled at the end of the 1200 years of the reign of anti-Christ, when a masculine revival, or increase, will take place in the church of the living God: when "the kingdom and dominion and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the most High." As a further evidence, as we conceive, of America being the place of the woman's flight, it was in the old world (so called after the discovery of America) that man was created; in the old world he sinned and fell, and became a rebel against God; in the old world the holy Messiah made his advent, and preached his blessed Gospel to men; in the old world he was crucified and slain—was buried and rose again, and thence ascended into glory; in the old world he set up his church; from the old world the church was driven by persecution into the new; and in the new world she has found a resting place for the sole of her foot, until her anti-Christian enemies shall be destroyed. From the new world the Gospel shall flow back, like Ezekiel's river of healing waters, into the old world again; that the parched ground may become a pool, and the thirsty land springs of water; that the ransomed of the Lord, in every nation, may return and come to Zion with songs, and everlasting joys upon their heads. The glorious predictions and rich promises which God has graciously given unto his church, in relation to her dominion, happiness and peace, evidently have not yet been fulfilled, but as sure as he is a God of Omnipotence and truth, it shall be done.

We will now offer you what we suppose to be some of the evidences that this event to the church is near at hand, when she shall come up out of the wilderness. And first, by chronology: If the precise time when the anti-Christian hierarchy commenced its 1200 years' reign could be known, we could be at no loss to tell its end, and so with respect to the church's triumphant dominion in the world. If it took place in the year 606, which appears to be the opinion of some able expositors, the downfall of the one and the enlargement and triumphant song of the other will take place in 1866. It is certain it cannot be far from that time.

Secondly, we think the arrangement of the Sabbaths testifies to the same facts: in six days God made the world, and the seventh he sanctified as a day of rest (or keeping of the Sabbath). The seventh year, also, was to be

the Sabbatical year to Israel in their land. "Six years shalt thou sow thy fields and prune thy vineyard, and gather in the fruit thereof; but the seventh year shalt thou have a Sabbath of rest unto the land, a Sabbath for the Lord; thou shalt not sow thy lands nor prune thy vineyard." Levit. 25: 3, 4. Taking the sixth and seventh year Sabbaths as data—as there is promise of seven years rest to the church of God—may we not safely conclude the seventh millenium; or thousand years, is intended as the time of the church? It is certain it is yet to come, for the church has never yet enjoyed the blessings which the promises authorize her to expect when this event shall take place. It must then be yet to come, and the data given in the Bible as our guide, we are now within 142 of the seventh thousand years, or millenium. Take from it the 8 remaining years of anti-Christian reign, and we only have 134 years remaining; and this informs us that the preaching of John was the beginning of the church, and that beginning was designed to prepare the way before Him, i. e. the minds of the people for his reception—which was some time before his kingdom was fully established or set up, may we not safely conclude that the time after the downfall of anti-Christ till the beginning of the seventh millenium, will be necessary for the evangelizing the millions of idolatrous heathens to the "obedience of faith"? We think quite reasonable, and as there must be men, time and means employed, in proportion to the work to be performed, we will briefly call your attention to these three particulars:

First, then, we think the time has come. This is the time of God's preparation; "The field is the world," and must be tilled; "The seed is the word," and must be sowed, that "a multitude, which no man could number, from every nation, kindred, tongue and people" may be prepared to sing the new song. Nahum the prophet saw our day, and spake of it distinctly, as we now see it fulfilled: read the 3d, 4th and 6th verses of the 2nd chapter: "The chariots shall be with flaming (or fiery) torches in the day of his preparation, and the fir trees shall be terribly shaken. The chariots shall rage in the streets; they shall jostle one against another in the broad ways; they shall seem like torches, they shall run like the lightnings. The gates of the rivers shall be opened." What is here meant, but our present railroads and rail-cars? Read the history of the world, from the days of Nahum, and there will nothing be found to answer the description given by the prophet except these. And we will ask if the gates of the rivers which course the territories of heathen nations have ever been opened to the ships and steamboats of Christian nations till in these days of his preparation, by which the way is opening for the propagation of the Gospel in all the world?

2. We will now call your attention to the men and means which must be necessarily employed in this great work. Men must go and preach the Gospel into all the world, and they must have money to enable them to do this. The human race now in the world is computed at about a million of millions—let us see the number of ministers and amount of money employed in propagating the Gospel, and furnishing the Scriptures to them, which we furnish from the "Commission," published at Richmond, Va.:

DENOMINATIONS.	NO. COMMUNICANTS.	MISSION'S IN HEA'N L'DS.	ANN'L CON-TRIBUTIONS.	AM'T per MEMBER,
Southern Baptists	over 500,000	18	\$30,000	6 cents
Northern "	under "	60	120,000	
Total No "	1,000,000	78	150,000	
American Board of Commissions for Congregationalists, Dutch Ref'd Ch'ch, N.S. Presbyterians, Q.S. Presbyterians.	under 500,000	150	300,000	
	250,000	70	150,000	

From the above it will appear that the Northern Baptists, who are fewer than those of the South, give four times as much, and send over four times the number of Missionaries. The whole number of Baptists in America number one million of communicants, and give one hundred and fifty thousand dollars. The Old School Presbyterians, amounting to one-fourth their number, donate as much as all the Baptists, five times as much as the South, and twenty times as much in proportion to their number. The Pedo-Baptists donate four hundred and fifty thousand dollars, and send two hundred and twenty Missionaries into the foreign fields, while the Baptists of the South, who are one-third less in number, only donate one-tenth the amount, which would be one-fifteenth, in proportion to numbers! You will see then, brethren, how far the Baptists are in arrears, who profess to be the only true Scriptural church of God; in the discharge of this great duty: we send one preacher to disseminate truth, to counter-balance fifteen preachers who disseminate error.

We close this long report by suggesting that some course be adopted by which to enlarge our donations, and send more ministers into the harvest. We suppose there are about 750,000,000 of inhabitants in heathen lands; there are over 2,600,000 inhabitants to every minister of the Gospel which the Baptists have in the foreign work. This will not, must not do. We therefore recommend a retrenchment in our exorbitant expenses at home, and that there be a vast enlargement in means and ministers obtained for the foreign field. The question may be asked, how shall we do this? We answer—let the pastors of churches lay the whole matter before their respective churches; make the great destitution known to them, and call upon them in Christian love to aid in this work of God's appointing; dispense with so many agents and other unnecessary expenses,—amongst which are so many colleges, theological institutions, &c.,—and the good and glorious work may be done. We might show the vast amount which is annually expended under the name of missions, which does not add one cent to its promotion, but to the reverse, draws the contributions which are intended for this great work, in almost useless expenses at home.

Submitted for your calm, Christian consideration.

JOHN WOOD, *Ch'n*,  
G. W. JOINER.  
WM. G. RAY.

#### [APPENDIX D.]

### Report of the Executive Committee.

The executive committee report as follows:

According to the instructions of the last Association, we received \$21 00 from bro S. Y. L. RAY, Treasurer, which we forwarded as directed, to bro. DATTON, to be applied to missions among the Creek Indians, and have his receipt for the same herewith submitted. F. M. FERRELL, *Ch'n*.

### Report of Financial Committee.

The committee on Finance submit the following report:

Sent up by the churches for Minutes.....	\$24 45
" " " " " " Associational purposes .....	10 25
" " " " " " Home Missions.....	9 20
" " " " " " Indian " .....	2 00
Public collection on Sabbath .....	26 25
Received from former Treasurer .....	30
<b>Total .....</b>	<b>\$66 45</b>

Contributed by the Association for Minutes\* ..... 509

J. F. MOREFIELD, *Ch'n.*

\* Added by the Clerk, as this amount was contributed after the adoption of the report of the Financial committee.

## CORRESPONDING LETTER.

*The Carey Baptist Association to her sister Associations with whom she corresponds, sendeth greeting:*

DEAR BRETHREN:—We are on the verge of closing our 4th annual session, which has been well represented by the churches. We trust God has blessed us while together in our deliberations. We have received correspondence from the Liberty and Coosa River Associations, and have again appointed correspondents to visit you at your next annual session. We desire that you would visit us at our next session, to be held with the church at Shiloh, Randolph county, Ala., commencing on Saturday before the 2nd Sabbath in October, 1859. May God bless both you and us, is our sincere prayer.

C. P. SISSON, *Mod'r.*

F. M. FERRELL, *Clerk.*

## CIRCULAR LETTER.

TO THE CHURCHES COMPOSING THE CAREY ASSOCIATION:

DEAR BRETHREN AND SISTERS:—The fourth annual session of our body is drawing to a close, and we desire, through this medium, to offer for your consideration a few thoughts, which we trust will be of sufficient interest to claim your attention.

Extremes are of dangerous tendency; they warp the judgment, blind reason, and lead into deep and dangerous errors. We know not their end, nor can we at all times determine their beginning. How necessary, then, to avoid them! How wise, as Christians, to be guided by the lamp of Revelation, and to inquire for the old paths, and pursue them! Were this the case, there would be more unity among Christians, more of genuine piety, more of primitive Christianity, and more success in our benevolent enterprises. The reason of this is obvious: the lamp of revelation sheds a clear light, unsullied by human prejudices or passions, and in every ray can be seen Love, Unity and Peace. Let us not forget the purposes of our organization—the cultivation of peace among the churches, and the dissemination of the Gospel,—but while we acknowledge our obligations to promote the Redeemer's cause, and feel the importance of the sacred trust confided to us, let no unholly zeal lead us to use "untempered mortar" in our Master's work, or sully Divine truths with human inventions.

If we desire (which we should do) to promote Sabbath Schools, let us refrain from lauding them as "pillars of the church," or "any part of the church," or in claiming for them a power beyond that as yet claimed for the Gospel; an efficacy "to convert in five years all the youth of our land," thus pre-eminently making a human invention of more effect than the Gospel. Rom. 1: 16. If it is necessary that we should engage in building up institutions of learning,—if "the pride of the Baptists" demands it, let our humility as Christians keep them separate from our churches and associations. From the past history of the church let us learn the dangerous consequences, the awful corruption brought upon her by her union with these

Orchard, in his "History of the Baptists," says: "The first and most fatal of all events to the primitive religion, was the setting up of an acad-

my at Alexandria," and assigns as the reason of this "setting up," "Christians had been reproached with illiteracy"; hence, their pride touched, and though the setting up of this school might be considered a necessary evil, yet it is to be regarded as the door through which anti-Christian and corruption entered the church. Here was the birth of the great Papal power, the disgrace of Christians, and the curse of the world. Brethren, beware! We do not thus write because we love Sabbath Schools, Colleges and High Schools less, but because we love the Gospel more. We are fearful from the above facts—fearful from the signs of the times—fearful of extremes.

Again, beware of extremes in your intercourse with other denominations—with those of them who embrace the peculiar spiritual and evangelical doctrines of Christianity. "Carry it well," says Jesse Mercer. "with other denominations; go with them as far as you can, and only stop when you must." This is most applicable language for the expression of the views we wish to inculcate. We need no amalgamation, we seek none. We desire to co-operate with them in all we can, but to concede nothing in principle or practice. They are engaged in a great work; so are we. They preach the same Savior, and cast out devils in the same name: must we forbid them? Luke 9: 49, 50. Let our intercourse with them be founded upon the Divine grace of Charity, and in our efforts for the good of others remember that to do good to them we must be possessed of much of the spirit of our Master; also of that spirit manifested by the Apostle, 1st Cor. 1: 2, 3. "To them that are sanctified in CHRIST JESUS, called to be Saints, with all that in every place call upon the name of JESUS CHRIST our LORD, both theirs and ours, Grace be unto you, and peace from GOD our Father, and from the LORD JESUS CHRIST."

We should learn that separation from us is not separation from CHRIST. The promises and blessings of the Gospel are both *theirs* and *ours*; "To his own Master he standeth or falleth," and while we dare not permit known error in ourselves or others, let us extend a cordial God-speed to every lover of the blessed Redeemer who is engaged in prayer and labor for the extension of His kingdom, and thus fulfill the royal law, "Thou shalt love thy neighbor as thyself."

Finally, we desire, together with you, as God shall prosper us to aid in promoting His cause, for "God is able to make all grace abound toward you, that ye always having all sufficiency in all things, may abound to every good work." Let us hope that our days to come may be more useful than our days past. Let us be more faithful in the performance of our duties this associational year than ever before. Let us love God more, love His cause more, and love one another more; and let us, as we desire to love these, beware of extremes. Let us seek to be guided by the Holy Spirit into all truth, so that when JESUS shall come to keep the great and last feast with His people, and in an eminent manner, as King of Zion, to make application of his blood in the pardon of poor sinners, we may be ready to welcome Him into our hearts and churches, and greatly to rejoice together in heavenly places in CHRIST JESUS. Amen.

C. P. SISSON, Mod'r.

F. M. FERRELL, Clerk.



# SCALE OF THE CHURCHES.

CHURCHES	COUNTY.	OFFICE.	NAMES OF DELEGATES.	By Baptism.	By Letter.	Restored.	Dismissed.	Excluded.	Dead.	Total.	Meetings.
1st Dist.											
Mt. Prospect.	Randolph.	Wesobulga.	J. M. Weaver, O. L. Falkner,.....	7	2	..	6	8	..	60	1
Salem.	do	do	F. M. Ferrell, J. F. Morefield,.....	22	11	1	5	2	..	74	4
County Line.	do	Mellow Val.	W. R. Scott, P. H. Landie, W. L. Miller,...	5	8	1	..	4	1	89	2
Rechab.	Talladega.	Bluff Spring	E. R. Wood,.....	3	..	..	10	..	1	28	1
Mt. Ararat.	do	do	J. H. Hughes, J. Tolan.....	4	3	1	8	..	..	50	4
Shiloh.	Randolph.	Wesobulga.	D. P. Joiner, W. S. Anderson.....	..	1	..	3	..	..	31	3
Alder Spring.	do	County Line	W. P. Bell, W. Hardy,.....	4	1	..	1	1	..	33	3
Crooked Creek	Talladega.	" "	W. S. Pace, J. J. Tant,.....	1	8	..	..	..	..	21	1
Concord.	do		W. Woodall, H. R. Johnston,.....	2	2	..	3	5	..	49	4
2ND DIST.											
Providence.	Tallapoosa.	Pinkneyville	R. E. Conger, M. Nelson,.....	..	10	..	..	..	..	40	3
New Hope.	do	Chapmans F	A. R. Davis, B. Page,.....	22	13	1	2	1	1	53	2
New Salem.	do	New Site.	S. M. Oliver, Jas. Thomas,.....	10	11	1	14	4	1	70	1
Mt. Calvary	do	Emnckfaw.	S. W. Childs, Jas. Fargason,.....	..	6	1	13	4	2	51	2
Spring Hill.	do	Daviston.	J. Motley, A. J. Robertson, J. F. Ison,.....	13	5	2	10	5	..	88	1
Enon.	do	Horse Shoe.	Elijah Mitchell,.....	..	..	..	4	..	..	16	..
Antioch.	Randolph.	Almond.	Alfred Harris,.....	1	7	..	..	..	..	13	4
Total.....				94	88	8	71	32	6	766	..

## STATISTICAL TABLE.

CHURCH'S MINISTERS		For Minutes.	Associa- tio/ purposes	Home Missions.	Indian Missions.	Total.
Mt. Prospect.	H. J. Hickey,....	\$2 00	\$1 25		\$2 00	\$5 25
Salem.	C. P. Sisson, .....	2 00	2 00	\$2 50		6 50
County Line.	H. L. Harlan,....	2 00	2 00			4 00
Rechab.	John Wood.....	75	1 50			2 25
Mt. Ararat.	(Unknown.).....	1 00	1 00			2 00
Shiloh.	C. P. Sisson,.....	1 00				1 00
Alder Spring.	H. J. Hickey,....	1 50				1 50
Crooked Creek	W. Richards,.....	1 00	50			1 50
Concord.	(Unknown.).....	1 50				1 50
Providence.	H. L. Harlan,....	1 50				1 50
New Hope.	H. J. Hickey, ....	1 50				1 50
New Salem.	H. L. Harlan,....	2 50				2 50
Mt. Calvary	M. Garrett,.....	3 00		1 45		4 45
Spring Hill.	C. P. Sisson.....	2 00	2 00	5 25		9 25
Enon.	H. G. Smith.....	50				50
Antioch.	T. P. Guinn, .....	70				70
Total .....		24 45	10 25	9 20	2 00	45 90

## ADDRESS OF MINISTERS.

### ORDAINED.

NAME.	POST-OFFICE.	COUNTY.
JOHN WOOD,	Bluff Springs,	Talladega
C. W. JOINER,	" "	"
E. L. HARLAN,	Pinkneyville,	Tallapoosa
A. G. BECKHAM,	Goldville,	"
H. G. SMITH,	Tohopeka,	"
B. J. HICKEY,	Wesobulga,	Randolph
C. P. SISSON,	"	"

### LICENTIATES.

J. D. JORDAN,	Wesobulga,	Randolph
JAMES WOOD,	Tohopeka,	Tallapoosa
----- HUGGINS,	"	"